THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*We looked for peace, but no good came: and for a time of health, and behold trouble*" (JER. 8: 15).

No. 24, Vol. LXXVII. Thursday, June 17, 1915. Price One Penny.

A CHARACTERISTIC OF THE PROPHETIC GIFT.

BY PRESIDENT HYRUM M. SMITH.

(*Concluded from page 357.*)

We read again:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12: 46-50).

"If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14: 14-24).

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15: 1-10).

These words were spoken while our Lord was yet with His disciples. After the betrayal, crucifixion and resurrection, He ministered for a season to His disciples. We read:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John 20: 19-23).

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 14-18).

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28: 18-20).

The mighty miracles that Jesus wrought in His ministry bore witness and confirmed the truth of these wonderful words. The Christ did not, like the former prophets, say: "Thus saith the Lord"; "Hear the words of the Lord your God"; "Hearken unto

the voice of the Lord God of Israel." His manner of speech was: "Hearken unto *me* every one of you, and understand," "Therefore, whosoever heareth these sayings of *mine*," etc. For did not God declare from heaven, "This is my beloved Son in whom I am well pleased; hear ye him"?

The above citations have been selected at random in order to show some of the distinctive features of the language of prophecy. And now to point to the object and the purpose of the foregoing: Since the closing of the canon of Scripture, from the days of Christ, Peter, Paul, and John, the revelator, and until the first quarter of the nineteenth century of the Christian era, there had not arisen a man whose speech bore the stamp of divinity and of prophetic language. Not in all the Christian annals, notwithstanding the multiplicity of books that have been written; nor in the innumerable sermons that have been preached during that period, can there be found one prophet declaring a message unto mankind in the language of, "THUS SAITH THE LORD"; "Hear ye the word of the Lord your God which I am sent to speak unto you"; "Hearken unto the voice of the God of Abraham and of Isaac and of Jacob, and give ear to my words." For many hundred years there has been no prophet, no word of prophecy, no revelation concerning the will of the Lord; no light piercing the darkness of ages, no vision to save the people from perishing, no voice of God breaking the terrible silence. Of a truth there has been a "famine" in the land, "not a famine of bread, nor a thirst for water, but of hearing the word of the Lord," from the mouth of a divinely inspired prophet. Little wonder that mens' "hearts fail them," and that the world is cast down in despair. But lift up your heads, O ye nations, and rejoice and despair not! Listen, all ye ends of the earth; come, all ye children of our Father; cease your running to and fro in the earth, for the famine is ended. Come, therefore, and eat of that spiritual food, and drink of the waters of life freely. For the seal of heaven has been broken.

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world."

God has come forth from His hiding place, and Jesus Christ has again been revealed. Prophets have been raised up who speak with the same peculiar power, inspiration, and authority as the prophets of old. Their language is the same bold, plain, direct, fearless speech of the former seers. "He that hath ears to hear let him hear" the voice of an inspired man of God.

In the spring of 1820, God, the Father, and Jesus Christ, the Son, descended from heaven and appeared to Joseph Smith. The Father, pointing to the Son, spake, saying: "Joseph, this is my beloved Son, hear Him"; whereupon the Son proceeded to talk to

the young man. And after this manner did He speak unto him: "Thou shalt join none of the religious sects of the world, for they are all wrong. Their creeds are an abomination in my sight. Those professors are all corrupt; they draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men; having a form of godliness, but they deny the power thereof."

Afterwards the Lord sent His angel, even him whom John saw "fly in the midst of heaven, having the everlasting gospel to preach unto them who dwell upon the earth," to Joseph, who told him that God had a work for him to do, and that his name should be had for good and evil in all nations. Other divine messengers were sent unto him, among them John the Baptist, who laid his hands upon him and conferred upon him the Aaronic priesthood. A little later Peter, James, and John, came and laid their hands upon him and ordained him to the holy apostleship. In this way he was commissioned to preach the word of God and officiate in the holy ordinances of the gospel. Thus was Joseph Smith called and ordained to be a prophet, to build up the Church of Jesus Christ in the latter days and to usher in the dispensation of the fulness of times.

We present a few references from the revelations the Lord gave to him to show that he, like former prophets, spoke not of himself, "but as he was moved upon by the Holy Ghost." The angel said: "Behold a great and marvelous work is about to come forth among the children of men." "Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow." We quote:

"I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I, having accomplished and finished the will of him whose I am, even the Father, concerning me—having done this that I might subdue all things unto myself—Retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory; wherefore I will explain unto you this mystery, for it is mete unto you to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest; for, behold, the mystery of Godliness, how great is it? for, behold, I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name:

wherefore—eternal punishment is God's punishment. Endless punishment is God's punishment. Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not!" (Doc. and Cov. Sec. 19: 1-15).

"Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily, I say unto you, that at this time your sins are forgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you. Verily, I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad; for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect shall hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand when the earth is ripe: and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand" (Doc. and Cov. Sec. 29: 1-11).

"Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I shall call again; wherefore gird up your loins lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord; yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that

live, and make the ears of all tingle that hear, saying these words, Repent ye, for the great day of the Lord is come. And, again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that great God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by my own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not?" (Doc. and Cov. 43: 17-25).

"Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh their sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am, and that I am the true light that lighteth every man that cometh into the world; and that I am in the Father, and the Father in me, and the Father and I are one: the Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men" (Doc. and Cov. 93: 1-4).

"And every man whose spirit receiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple. The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one" (Doc. and Cov. Sec. 93: 32-37).

"Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church: go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all

nations, and shall come to Zion, singing with songs of everlasting joy" (Doc. and Cov. Sec. 45: 64-71).

(See also Doctrine and Covenants Sec. 88).

These passages will abundantly show how similar and familiar are the words of prophecy. They are taken at random from a large volume of Scripture which God has given to the world by the hand of His servant Joseph, and standing out prominently on every page of which are the characteristics of the gift of true prophecy, which stamp the volume as divine, and bears witness that he, through whom it was given, was sent of God.

And of him it may also be said: "He was despised and hated of men." The wicked trembled before his presence, and thirsted for his blood, and finally succeeded in shedding it, and thus sealed him a testator of the Lord Jesus Christ.

His testimony stands in force as a witness to all the world that God has restored the gospel in its fulness together with all its divine officers, gifts, powers and priesthood, and has again established His Church among the children of men.

Majestic and mighty; full of the strength of humility and faith, and of the testimony of Jesus which is the spirit of prophecy; boldly proclaiming the revealed word of God, the peer of the ancient seers and one of the brightest stars in the galaxy of inspired men stands Joseph Smith the latter-day prophet.

JEROBOAMS OF TO-DAY.

As we glance around the world of religion in general and the world of Judaism in particular, we cannot help but dwell upon the words from *Aboth* (v. 21): "Whosoever causes the multitude to be righteous, through him no sin shall be brought about; but he who causes the multitude to sin shall not have the means to repent (the sins of others being beyond the remedial action of his repentance) * * * Jeroboam, the son of Nebat, sinned and caused the multitude to sin; the sin of the multitude was laid upon him, as it is said, 'For the sins of Jeroboam which he sinned and which he made Israel to sin.'" Jeroboam has a large number of descendants to-day; has had in every age, no doubt; but that is no criterion. These descendants comprise men and women, and not infrequently it is unfortunately the women who are Jeroboam's most ardent followers. Such sin themselves and encourage, if they do not actually inspire, others to do likewise.—*Jewish Tribune.*

I SAW a delicate flower had grown up two feet high, between the horses' path and the wheel-track. An inch more to the right or left had sealed its fate, or an inch higher, and yet it lived to flourish as much as if it had a thousand untrodden acres of space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—THOREAU.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 17, 1915.

EDITORIAL.

OFFICIAL ANNOUNCEMENT.

Our attention having been called to the different forms of spelling the proper name Melchizedek (as, for example: Melchisedek, Melchizedec, Melchisedec, etc.,), at our request Dr. James E. Talmage made a critical investigation of the subject with a view to learning the biblical and philological concensus of authority and opinion concerning it. In harmony with Elder Talmage's report, and expressing our own views, the Council of the Presidency and Apostles has decided that the proper noun, and the adjective as applied to the High Priesthood should be spelled MELCHIZEDEK (as it appears in the Old Testament and Book of Mormon) in all publications of the Church of Jesus Christ of Latter-day Saints.

Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.

ELBERT HUBBARD ON UTAH.

In olden days, when ignorance concerning the Latter-day Saints was as dense as the Egyptian darkness, opponents frequently depicted "Mormon" women as "slaves," leading a life of misery. When imagination tore away from the perception of truth and ran amock, they told about Utah women working in the fields and the men driving them, like horses; or of domestic conditions similar to those prevailing in prisons. With such tales the generosity of the public outside Utah was excited and contributions came in freely, for the salvation of the women from "bondage."

Elbert Hubbard, the famous American philosopher, lecturer, and publisher, who, together with his wife, is reported among the victims of the *Lusitania* tragedy, was well acquainted with conditions in Utah. He made a special study of the so-called "Mormon" question, and never hesitated to try to correct the misunderstanding prevalent on account of the defamatory stories circulated by the enemies of Utah, for their own benefit. His statements are of interest at this time, when, as reported, his powerful voice is silenced in death; and all the more because he was one of the few who always attempted to tell the truth, as he saw it, without fear and without favor.

Mr. Hubbard, in an article, an extract of which is printed in the *Deseret News*, says:

"In the days of polygamy no woman was tyrannized over by a man. There were no heartbroken women, no suicides, no outcasts, no insanity.

"'Mormon' women, from the time they reached the Salt Lake valley, were economically free.

"These 'Mormon' women had big families. They brought their children up to work, to be useful. They lived close to the soil. They moved in line with nature. They had a firm hold on the few virtues for which civilization has never found a substitute.

"They were industrious, economical, temperate, honest. These virtues still abide. In Utah they are the rule, not the exception.

"Victor Hugo once said: 'Shakespeare needs no monument—he has his plays.'

"The 'Mormon' people need no defense. Schools, colleges, parks, hotels, good roads, paved streets, happy homes and great smiling stretches of fertile farms, well tilled, are tongues that tell their own story.

"Utah has really not yet been discovered. Her resources have not yet been tapped. Less than ten per cent. of her available tillable land is under the plow. And the extent of the wealth stored in the Rocky Mountains is incomputable."

Another article from the same facile pen is reproduced from the *New York American*, in which the author gives a graphic description of the labors of the first settlers in Utah, and the marvelous success they achieved:

"When you go to California you better stop over a day or so at Salt Lake.

"Salt Lake City has one great advantage over most cities in the matter of economical living.

"Vegetables, fruits and flowers here are found in a profusion not to be found anywhere else in the world. For this, let us thank the genius of Brigham Young, who was a civil engineer, and the first man in America to put irrigation on a scientific basis.

"To this one thing does Utah owe her health, wealth and prosperity. It is all a matter of labor and water intelligently applied to land.

"All dining cars stop here to restock their larders.

"At all seasons of the year you will find on the depot platforms great boxes and baskets of celery, cucumbers, potatoes, tomatoes, carrots, beets, onions, cauliflowers and spinach. And in season blackberries, currants, strawberries, plums, peaches, apples, pears are also seen in great abundance and variety.

"The 'Mormons' sought the far west in order to enjoy religious freedom.

"Misunderstood, persecuted, religious fanaticism drove them afield.

"Like the Israelites of old, they sought a promised land.

"The band of 'Mormons' that first entered the great Salt Lake valley consisted of one hundred and forty-three men, three women and three children, with ninety-seven horses and fifty head of cattle.

"They had made a severe, tortuous, dangerous march across the prairies, the plains, the desert and through the defiles of the mountains.

"Worn, weary, some of them sick, the great stretching valley looked to them like Paradise. Here they would rest.

"They arrived July twenty-fourth, eighteen hundred and forty-seven.

"And here was the valley smiling, placid, beautiful beyond words, at their feet.

"They had brought along a few garden seeds—lettuce, beets, onions—and one man had a dozen potatoes that he had carried all these thousand miles from Saint Joe, Missouri; another had a peck of oats; another a half bushel of wheat.

"But the very first morning after they had reached Salt Lake valley these hardy pioneers, with faith plus that this was, indeed, the Promised Land, set to work and planted their potatoes, corn and garden seeds.

"They brought water in their hats from the dashing mountain stream.

"As they planted they also prayed, for there were very great doubts as to whether these seeds would spring into being and evolve and grow and blossom and ripen.

* * *

"Seeing his men carrying water Brigham Young set to work to dig a ditch, gently diverging from the mountain stream. It was a simple proposition and the most natural in the world.

"In two days this ditch was watering ten acres.

"And that ditch was the first attempt at irrigation on the North American continent.

"These people set to work at once building log houses. They would travel no farther, roam no more; here would they rest; this would be their home. Their prayers were answered, as the prayers of labor always are.

"In three days the seeds began to burst up through the soil. In a week the potatoes had sprouted and the corn, oats and wheat were reaching out toward the sunshine.

"And these exiles laughed aloud and wept in joy and sang the songs of Zion. God was surely on their side.

"The wheat, oats, corn and potatoes they raised were not used this first year. Zealously, jealously, every kernel of corn and wheat was saved, as well as every potato.

"The next spring these were planted. Careful records were kept of all these experiments. And behold, this second year these people raised a thousand bushels of corn, a thousand bushels of wheat, hundreds of bushels of potatoes and great crops of melons, beans, peas and other garden vegetables.

* * *

"The principle had been proven. Water applied to land was making the desert to blossom like the rose. The waste places were being made green. The fruit trees were growing and flourishing, and the promise of harvest was on every side.

"They were rich! Because any one is rich who has shelter, abundant food and fuel, and opportunity to work.

"In the year 1849—two years after the 'Mormons' reached Salt Lake—when there was a great rush of gold-seekers to California, the Argonants all stopped at Salt Lake to rest and refresh themselves. Here they found fruits and vegetables in abundance; also butter and eggs—but butter was a dollar a pound, and eggs a dollar a dozen. Strawberries were fifty cents a quart.

"Prices were maintained, and in Utah, for twenty years, butter was a dollar a pound and eggs a dollar a dozen, with no fluctuation in price, no competition, no endeavor to bull the market and no desire on the part of the bears to depress it.

"Brigham Young said to his people: 'If you mine for gold a few of you will die rich, but most of you will die poor, but if you feed the miners who hunt for gold all of you will get rich.'

"The business of the 'Mormons' was to feed the miners. The 'Mormons' were the advance guard of civilization.

"Every few months there were new acquisitions to this colony in the Promised Land. Up and down the valley the farmers settled.

"Men, women and children, and especially women—homeless women, friendless, discontented women, abused women, forsaken women—found here a sanctuary, a place to rest, a place to work, a place to worship God in sincerity and in truth.

"Brigham Young was not only a prophet, but was also a business man, a civil engineer, and economist, and best of all, he was ballasted with great common sense."

No doubt, some of our friends will be glad to read these pen pictures of Utah by an impartial and disinterested author. They are true in every line.

We stated a moment ago that Mr. Hubbard had studied the "Mormon" question. And so he had. And he advised others to do the same, and not take the word of "ball-hops, hackdrivers, and loquacious barbers." Take, he suggested, the interurban line from Salt Lake City. Go out ten miles, get off the car and walk five miles, stopping at the houses and visiting with people along the way. Or take an auto and go south forty miles to Provo. If you have time, he said, visit the country schools, see the children, talk

with the teachers, talk with the farmers at their work, with the women caring for the poultry and fruit, see the jolly boys and girls at their games or tasks, and you will be convinced that honesty, truth and right intent animate these people. This is certainly the only way to study the so-called "Mormon" question.

We may add, though, that there never was, strictly speaking, a "Mormon" question, or a "Mormon" problem. The Latter-day Saints did not at any time create any difficulty. They only claimed the privilege of worshiping God in accordance with the dictates of conscience, as guaranteed by the constitution of the country. Their opponents, from the beginning, endeavored to deprive them of this right, by stirring up the mob to violence, by arraying the government against them, and by accusations before the bar of public opinion. It was the anti-"Mormons" who, in their various efforts to rob the Latter-day Saints of their Constitutional rights, became the enemies of peace and order and the betrayers of the principles upon which the government was founded. Thus there was an anti-"Mormon" problem that threatened the country for some time. The Latter-day Saints helped to avert the threatening danger by their faithfulness to the principles of liberty and right, and the entire question is now, practically, a matter of history only.

The Church has stood every test to which it has been submitted for over eighty years, and it is now, as it always has been, a force for truth and righteousness in the world.

J. M. S.

WHY I LIKE THE "MORMONS."

By a Non-"Mormon."

What I like most about the "Mormons" is their humility and self-sacrifice in the cause which they believe to be true. Curiously enough it is this humility and sacrifice, however, that has made them so unpopular with the world generally. Let me explain this seeming paradox. The ordinary minister of religion regards his work as a professional calling and receives pay accordingly, in the same way that a lawyer or a doctor does. He makes no sacrifice, and does not intend to do so. Nor is he very humble in his intercourse with his fellow beings; for, is he not a man of importance, belonging, as he does, to one of the "learned" and "well-paid" professions? He has been taught to believe that Christ and His apostles made all the sacrifice that is necessary, and that his (the minister's) duty is simply to systematically remind the people of this. Being convinced that there is no need for sacrifice in these matters now-a-days, and being further convinced that, if there were a need, there would be no one found willing to meet it, the professional preacher, who, as already seen, gets along very well

with the people without any great sacrifice, utterly fails to understand the traveling "Mormon" elder persisting in his gratuitous efforts in spite of being regarded as a public danger and treated as such in many of the districts he visits. He measures all preachers by his own standard. The paid minister's congregation are naturally similarly puzzled. The "Mormon" elder must, they think, have an ulterior motive. With the help of their leader this is sought, and a convenient one found.

The writer is not at present concerned with "Mormonism" as a religion. There is much in it that he cannot yet understand. But he would like the elders in this country to know that they have friends and admirers here amongst those who are not of them, as well as amongst those who are. He has conversed with many of their representatives during the past few years, and what has always impressed him very favorably during these discussions has been their intense religious faith combined with an absolute lack of affectation, two things that do not usually go together with the leaders of other religious systems.

There is one thing concerning the "Mormon" religion I would like to comment upon, and that is, one is not asked to "be religious" merely to escape something unpleasant. If one asks the average "Christian" why he is "religious" he will invariably say, in effect, that it is because he does not want to go to hell when he dies. He will accuse the "Mormon" elders of having an ulterior motive for their religious professions, and he cannot see that his own motive for calling himself religious gives him no ground to throw stones at them. The heathens worshiped their gods because they desired to secure their co-operation (if I may use the term) in their various projects. The present day religionists worship their God for the same selfish reason. The success of their preachers, too, depends almost entirely upon their ability to strike terror into the hearts of their congregations.

Knowing the "Mormons" as I do, I have often been pained, yet amused, to hear ministers of religion talk about what they are pleased to call the "Mormon" question. These men cannot have any sense of humour, for they must know that whilst persons of their own number are being quite frequently convicted of all sorts of grave offenses, the "Mormon" elders in this country have never been even charged with a criminal offense yet! Whilst, unfortunately, girls belonging to their own congregations are becoming mothers though not married, to an ever increasing extent, the paid minister takes it upon himself to caution the people against the "evil" intentions of the "Mormons," who are a very clean living people above all things.

One more point and then I have finished. Whilst the average member of the Church of England, for instance, is almost ashamed to acknowledge his religion in a crowd of disbelievers, for fear of being laughed at, the "Mormon" is prepared to "preach" his in a

foreign country without fee or reward, when called upon to do so. It is the realization of this fact that makes them "so unpopular with the world."

Norfolk, England. FRED L. W. BENNETT.

HOW I CAME TO ACCEPT THE GOSPEL.

IT was owing to a friend who sent me a *Star*, which contained an account of the experiences of Mollie Higginson. As I read it I became very interested. She pointed out that the Church of England is without divine authority. I looked up my Bible. Then I began to investigate for myself. My father is opposed to the "Mormons," but, wishing to be quite candid with him, and wishing to write to a friend who is living in Logan, I asked his permission. I was refused. He said that he did not like the "Mormons," and that I was not to have anything to do with them.

A few weeks passed. As I was reading the *Star* the Spirit prompted me to ask again, and to my great joy my father consented. He asked my reason for this great desire to write to my friend in Logan. I explained to him that she might help me in my investigation. Having the Book of Mormon and the Doctrine and Covenants, I read them carefully; also Cowley's *Talks on Doctrine*. I had a desire to meet an elder, but did not know of any meeting place near to where I live. My friend procured the address of the elders for me at B. A. Now it was some months before I took courage to meet them. My position was a very difficult one, not knowing even the names of the elders. However, I took a train to B. A. To my disappointment the elders were not at home. I learnt their names and sent a card a day or so after, informing them of my intending visit at the end of the week. The Spirit prompted me very hard to see the servants of God in order that they might help me to embrace this wonderful gospel, which brought me closer to our heavenly Father than any other religion had done. I felt a greater happiness than I ever experienced before.

At my second visit, as I was waiting for an answer to my knock at the door, I remember how I shook from head to foot, I cannot say with fear; what took possession of me I did not know. On being ushered into the presence of the elders, I found they were young men with a most happy expression on their faces, which told me of hearts at peace with our Father in heaven. They soon put me at ease. After explaining the reason of my calling on them, which was to hear some gospel truths, they explained the scriptures, which helped me greatly. I did not stay very long, but I promised to call again, in answer to their kind invitation. One of the elders kindly lent me the book, *Outlines of Ecclesiastical History*. I found it to be very edifying. On my return home, I told my father of my visit. He was very surprised. I might have told

him, he said, of my intending visit. "You would not have let me go if I had told you," I said. "I am a child no longer, I am a woman, and wish to know the truth." A few weeks passed. My father at first refused to consent to my being baptized; but when he saw I was not to be won over, he gave me his permission. I applied for baptism, asking the elders to state a day when I could visit them and make the necessary arrangements. The elders could not visit me. However, I made up my mind to walk to the nearest branch, which is seven miles from here. Father said I was mad to think of it. It took me two and a half hours to walk one way, and as there are no trains running on Sundays, I had to walk both ways. The saints whom I met were very pleased to see me, and I did enjoy the meeting. It was so different from those of the Church of England, with so many written prayers which you hear so often and have no interest in. I walked home again, making fourteen miles in all. On reaching home I found black looks and an angry reception. The 1st of June, 1914, was the day of my baptism in the river near by; it was a lovely day, a day I shall ever remember. There are always great difficulties to be overcome. If we saints live as saints should, in union with each other, remembering the eyes of the world are watching us for our examples, we can do a great deal to help some sister on who has not the courage to come out of the world and accept the gospel, which is the only way to salvation. I have ever found the elders courteous, and willing to lend a helping hand to others who need help because they are in doubt. I pray I may ever be found true and faithful to the vows I made to our Father in heaven at my baptism.

Spennymoor. ELIZA J. SWALWELL.

GOD'S WAY, OR MAN'S WAY.

"THERE is a way which seemeth right unto a man, but the ends thereof are the ways of death." So runs one of the proverbs of Solomon, and, on looking round the world at the present time, we see that the words of this wise king are unquestionably true. There are two ways for all men to choose between. One is God's way, the other is man's. At the present time we find ourselves traveling on a way which man has said is right; but, on looking round, we see the disasters which have come by following it. We may be perfectly sure that by following this way nations are launched into the mightiest struggle the world has ever seen, and within only twelve hours' journey from this country there are cities which, but a few months ago, were noted for some of the most beautiful edifices in the world, but are now one mass of hopeless ruins. Thousands of lives have been sacrificed to the god of war. Some people say that wars and other terrible catastrophes would have come upon us under any circumstances, and they

support their arguments by quoting the ancient prophecies concerning wars and rumors of wars, and a terrible time such as has come upon us to-day; but the prophets also prophesied that the people would transgress the laws, defy God, and follow their own way. This has also come to pass, and we may be sure that, if they had all followed God's way, a different result would have been obtained. God did not ordain such a state of things as we are being subjected to at the present time. He is not the author of confusion. By following His laws we obtain peace, even that peace which man cannot give, the peace of God, which passeth all understanding.

Halifax. ARTHUR PRIESTLEY, O. H. M. S.

FROM THE MISSION FIELD.

Baptisms.—On Sunday, June 6th, 1915, at Sittingbourne, Kent (London conference), six souls were baptized into the fold of Christ, Elders L. B. Merrill and R. P. Stratford officiating; also on May 16th, 1915, at Portsmouth, Hants. (London conference), one person was baptized, Elder R. P. Stratford officiating.

A baptismal service was held in the Salt Water Baths at South Shields (Newcastle conference), on Friday, June 4th, 1915, when four souls became members of the Church of Christ. President Marion Knight and Elder Earl C. Morgan officiated.

On Thursday, June 3rd, 1915, near Wear Valley Junction, in the river Wear (Shildon branch, Newcastle conference), one soul was added to the fold of Christ by baptism. Elder James M. Adamson officiated.

DIED.

BRINDLE.—May 4th, 1915, Norman Leach Brindle. Deceased was born October 14th, 1914, at Blackburn, Lancashire, England; blessed November 1st, 1914, by Elder G. Merlin Southwick.

MOLSHER.—At Eastwood, Nottinghamshire (Nottingham conference), April 2nd, 1915, Herbert George Molsher. Deceased was born February 13th, 1893; baptized June 24th, 1905, by Elder Aaron Call.

CONTENTS:

A Characteristic of the Prophetic Gift 369
Jeroboams of To-day 375
Editorials:
Official Announcement ... 376
Elbert Hubbard on Utah ... 376
Why I Like the "Mormons" ... 380
How I Came to Accept the Gospel 382
God's Way, or Man's Way ... 383
From the Mission Field 384

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.